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others form a chorus. The feathered thread is the road by which the song rises to the sky. The meat which has been prepared on the 'senior fire' is taken out and carried round in a circle, in the direction of the sun. After that the meat, with all the articles used in its preparation, is burnt on the 'senior fire', and if the smoke goes straight to the sky it is a good omen for the clan. Then only is the meat which was prepared on the 'junior fire' ceremonially eaten, after which all the bones and remains of the feast have to be burnt on the 'senior fire'.[1]

Ethnography.

The Iranian Turks.

The question now arises, What Turkic nations go to form the group of Iranian Turks?

The Turkomans. Their number in Persia, Khiva, and Bokhara is about 600,000. Of these 290,000 (in 1911, as against 248,000 in 1897) are in Transcaspian territory of Turkestan. Among the Turkomans subject to Russia must also be reckoned the Caucasian Turkomans, some 11,000.[2]

The Turkomans of Turkestan were subjugated by the Russians in 1881 after a stubborn resistance. The Russians put a stop to their slave trade, and from that time they began to be more settled and to take up agriculture. But even now a large proportion are still nomadic horse-breeders, adhering to the customary law

[1] S. D. Maynagasheff, 'Sacrifice to the Sky among the Beltir', *Literary Collection of the Anthropological Museum of the Acad. of Science*, Petrograd, 1915, vol. III, pp. 93-102.

[2] The Turkomans of the Ottoman Empire, commonly called Turkmen or Avshahr, are not dealt with here.

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105 (*ādat*). In religion they are now all Mahometans, in language they belong to the Jagatai Turks. Clan division is still fairly strict among them, and migrations are usually carried out in clans. Their custom of endogamy may be regarded as having as its object the preservation of the purity of their race from foreign admixture. Since the women are inferior in numbers to the men, the *kalym* or bride-price is very high, and in some places the unmarried men form 27 per cent. of the population. Their clans are nine in number, [618] two of them, however, being almost extinct. The chief clans are:

Chaudor, between Khiva and the Caspian;
Yomut, on the south shore of the Caspian, and in south-west Khiva;
Goklan, on Persian soil;
Akhal and *Merv Tekkes*, in the Akhal and Merv oases;
Sarik, on the middle Murgab;
Salor, round Merv and in northern Persia;
Ersari, on the middle Amu Daria, and near Khoya Salih.

[144] Though linguistically and politically classified as Turks, in all these people the Iranian type predominates, in culture as well as in physique.

[162] The Sarts (1,847,000 in 1911, as against 1,458,000 in 1897) live in the Ferghana and Syr Daria territories, and are also to be found sporadically in other parts of Turkestan.

[144] They are a mixture of the original Iranian inhabitants, the Tadjiks, with their Turanian conquerors, the Usbegs. In physical type they approach nearer to the Iranians. They live in villages, called *kishlak*, and their houses, called *sakla*, are made of a compound of wood and clay.

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Though engaged chiefly in commerce, they are also successful agriculturists. They know the use of *aryk* or irrigation canals, and are reputed to be the best cultivators of cotton and fruit plantations. On the whole there is only one people who surpass them as agriculturists, namely the Tadjiks,[1] who are supposed to be pure Iranians.

The Sarts are Mahometans, Sunnites, many of them followers of the Sufi order. They adhere to the Mahometan written law (*sheriat*). They keep their women more strictly in seclusion than is the case among any other Turkic tribe. This is probably connected with the high degree of organization shown in their religious culture, which exceeds that of the other tribes. They have a great reverence for the Mussulman educational institutions usually to be found in connexion with the Sufi religious orders, and supported by public donations. There are three of these orders in Central Asia, the most ancient of them being in Ferghana. The educational institutions are divided into higher (*Medresse*) and lower (*Mektab*). Besides instruction in religious and legal subjects, the students are given some general knowledge based on mediaeval conceptions; thus Sart geography represents the world as being flat, and surrounded by mountains. In the lower

[1] The Tadjiks are the remnants of the old Aryan population of Central Asia, living chiefly in the Samarkand and Ferghana districts. In 1911 they numbered about 400,000, i. e. 67 per cent. of the total population. The Tadjiks living in the valleys and engaged in agriculture are now scarcely distinguishable in language and physique from their neighbours the Sarts, but the Mountain Tadjiks, or Galcha, are still using their Iranian language, and differ from the dark Turanians around them by reason of their light-coloured hair and skin.

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871 classes some Arabic is taught; in the higher Persian is the language used, but neither of these languages is really mastered.[1] The Russian schools have had less success among the Sarts than among the Kaizak or the Kirghis.

101 THE TARANCHI or ILI-TAṬARS (83,000 in 1911 as against 70,000 in 1897) live in Semirechie and in the Transcaspian Territory, having migrated to Russian Turkestan from Eastern Turkestan at the same time as the Dungans, that is to say, when Kulja passed under Chinese rule.

• 105 In physical type, culture, language, and religion the Taranchi stand very near to the Sarts; the only difference seems to be in regard to the treatment of their women, who have much greater freedom than among the Sarts, and do not cover their faces. The Taranchi are agriculturists, cultivating especially vegetable gardens, but some of them incline towards commerce.

The Turkomans, Sarts, and Taranchi may be grouped together as the least Turkic of all the Iranian Turks, being now strongly under Persian, as they were in the past under Arabian, influence. And of course it must be remembered that all of them form as it were a stratum overlying the original 'Aryan' population, whose culture was of an Irano-Greek type. But of the three the Taranchi have the closest connexion with the Turanian Turks, being probably the descendants of the old Uigur in Eastern Turkestan.

101 The next to be considered are the Usbegs, and their kindred tribes the Kipchak, the Kaizak (Kaizak-Kirghis), and the Kara-Kalpak.

THE USBEGS (592,150 in 1911 as against 534,825 in

[1] *Asiatic Russia*, vol. I, p. 170.

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1897) live in the Samarkand, in some parts of Syr Daria and Ferghana Territories, and in the Khanates of Khiva and Bokhara. With them can be classed the KIPCHAK (60,000 in 1911 as against 45,000 in 1897), who live in the Ferghana Territory. The word Kipchak is found as the name of a clan, or perhaps a moiety, among various Siberian and Turkestan Turks, such as the Altaians, the Telengit, the Kaizak of the Middle Orda, and the Usbegs.

The Usbegs form the ruling class in Bokhara, Khiva, and Kokand, occupying much the same position as do the Osmanly in Turkey. Some groups of Usbegs are to be found in Northern Afghanistan, and in the west of Eastern Turkestan. The name Usbeg is political, and is probably derived from Usbeg Khan of the Golden Horde (1312-40). The Usbegs are a mixture of three elements, Turkic, Iranian, and Mongol, but the Turkic element and Turanian traditions are predominant, except in the case of the Usbegs of Khiva, where the Iranian type predominates.

Since the Usbegs are in process of exchanging their nomad life for a sedentary one, their customary law (*'ādat*) is being replaced by the written law (*sheriat*). Father-right is very strong, but the women are freer than among the Tadjiks or the Sarts. Though they now live in clay and wood houses (*sakla*), their old felt tents (*yurta*) are still to be seen, especially in summer.

There is much ethnological evidence that the Usbegs belong to the same ethnic group as that people who are called by the Russians Kaizak-Kirghis, but who call themselves Kaizak. Both names—Kaizak and Usbeg—came into use only in the fourteenth and fifteenth centuries, and even now Usbegs and Kaizak have many

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105 101 clan, or perhaps moiety, names in common (Jalair, Kangli, Kipchak, Kereit, Konkrat, Naïman, Tabyn, Arghyn, Tama, and Tilaou[1]). If the name Usbeg is derived from *bek*, 'master of oneself', and the name Kaizak from the Turkic *káz*, 'steppe goose', and the Persian *zagh*, 'steppe crow',[2] with the metaphorical meaning, 'wanderers free as steppe birds', it seems possible that the origin of both names involves the same idea. Another derivation of Kaizak from *kázmak*, 'to dig', fails to commend itself, as the meaning of the word has no direct connexion with their mode of life, the Kaizak never appearing as agriculturists.

The Kaizak-Usbegs were probably bands of people who escaped from the strong state organization of the Turkic Empires of the thirteenth and fourteenth centuries, and reverted to a nomadic life and a nomadic culture, under conditions which led to their mixing freely with such nomads as the Western Mongols. In seeking for rich pastures they were obliged to live in a state of constant war with the people who inhabited the steppes before them. Historical evidence supports this hypothesis.[3] Their warlike disposition seems to have given rise to a Tadjik proverb, referring to the Kataghan, a tribe of Usbegs of the Kundar district: 'Where the hoof of the Kataghan's horse arrives, there the dead find no grave-cloth and the living no home'.[4]

[1] P. Kuznietsoff, *La Lutte des Civilisations et des Langues dans l'Asie centrale*, Paris, 1912, p. 60.

[2] In this part of the world a Turkic-Persian hybrid is not uncommon.

[3] V. V. Velyaminoff-Zernoff, *The Emperors and Princes of the line of Kasim*, 1860.

[4] R. B. Shaw, *A Sketch on the Turki Language as spoken in Eastern Turkistan*, Calcutta, 1880, p. 139.